Westminster Addresses

Presbytery of Montgomery

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The Westminster Assembly; Its Genesis and its Work,
REV. T. W. HOOPER, D. D.

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Some Characteristics of Calvinism, . REV. W. C. CAMPBELL, D. D.

The addresses recorded in this pamphlet were delivered by the direction of the Presbytery of Montgomery, Synod of Virginia, during the last Stated meeting of that body, which convened in Bedford City, Virginia, April 13, 1897.

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To the Ministers, Officers and People of Montgomery Presbytery,
who have shown such unswerving loyalty to the
Church and the Master, this series
of Addresses is most affec-
tionately dedicated.

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PREFACE.

In connection with the addresses contained in this pamphlet, a word concerning the Westminster Celebrations and that which they commemorate seems to be necessary.

At the meeting of the General Assembly of the Southern Presbyterian Church, held in Memphis, Tennessee, in May, 1896, the Assembly recommended to the Presbyteries and Synods the propriety of observing the two hundred and fiftieth anniversary of the formulation of the Westminster symbols of doctrine as represented in the Confession of Faith and the Larger and Shorter Catechisms. In accordance with that recommendation, many such celebrations have been held, in various portions of the church. The following addresses were delivered at the meeting of the Presbytery of Montgomery, which convened in Bedford City, Virginia, on April 13th, 1897.

The Westminster Assembly, as it is known in history, takes its name from Westminster Abbey, England, within whose walls the sessions of the Assembly were held.

This body was appointed by the English Parliament. The ordinance calling it, in its preamble, makes the following statement: "An ordinance of the Lords and Commons in Parliament, for the calling of an Assembly of learned and godly divines and others to be consulted with by the Parliament for the settling of the Government and Liturgy of the Church of England and for vindicating and clearing of the Doctrine of the said Church from false aspersions and interpretations."

It was also stated in the body of the ordinance, "That such a government shall be settled in the Church as may be most agreeable to God's Holy Word and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other reformed Churches abroad."

Parliament appointed one hundred and fifty-one persons as members of this Assembly. Of these, ten were Lords, twenty were Commoners and one hundred and twenty-one were ministers. Among the Lords were the Earls of Northumberland, Bedford, Pembroke, Salisbury, Holland and Manchester. Among the Commoners were Selden, Rouse, Sir Henry Vane, Glynn, St. John, Pym, Clotworthy and others. The list of ministers included the names of some of the most eminent divines in the kingdom. In addition to these, all of whom were from England, there were seven commissioners from Scotland who were present and spoke and deliberated, but did not vote. Dr. Twisse was Prolocutor or Chairman. Thirty-two names were afterwards added to take the places of those who failed to attend the meetings, or who died during the protracted sittings of the Assembly.

The first meetings of the Assembly was held in Henry VII's Chapel, in Westminster Abbey. When the weather grew colder they adjourned to the Jerusalem Chamber of the same building. Sixty-nine members were present the first day. The regular attendance ranged from seventy to eighty. The Assembly continued in session from July 1st, 1643, to February 22nd, 1649, a period of more than five years and six months.

The results of its labors were a Directory of Worship and Church Government, the Confession of Faith and the Larger and Shorter Catechisms. The first half of the Confession of Faith was laid before Parliament early in October, 1646. On November 26th the remainder was produced to the Assembly in its completed form. After being carefully transcribed it was presented to Parliament December 3rd, 1646, by the whole body of the Assembly, and on December 7th five hundred copies were ordered to be printed for the use of the members, and the Assembly was ordered to add the Scriptural proofs, "to prove everything by Scripture." This was done and the Confession of Faith in its completed form was presented to Parliament and accepted as the Doctrinal Confession of the English people April 29th, 1647.

The Shorter Catechism was presented to the House of Commons on November 5th, 1647, and the Larger Catechism

on April 14th, 1648. These were carefully considered by Parliament, and on September 15th, 1648, that body commanded that they be printed for use.

These symbols have since become the great doctrinal confessions of the English speaking Presbyterians throughout the world. Other denominations, too, have praised and used them. Mr. Spurgeon, the greatest product of the Baptist Church of the century, recommended them to his students. A prominent minister of the Methodist Church has declared "That the Confession of the Presbyterian Church is the ablest and clearest and most comprehensive system of doctrine ever framed."

As to the composition of that Assembly, its character and its work, read the following addresses.

"THE WESTMINSTER ASSEMBLY: ITS GENESIS, AND ITS WORK."

Rev. Thomas W. Hooper, D. D. Christiansburg, Va.

As introductory, and explanatory of what I have to say, in the limited time allotted me on this vast subject, I would allude to three historic "object lessons," suspended in my study. Over the mantel, there hangs a framed photograph. On the mat around the picture, I have pasted a sprig of grass, sent me last summer, which was plucked from the grave of John Calvin, at Geneva, Switzerland. The photograph itself is a perfect picture of the "Jerusalem Chamber," Westminster Abbey, where the Assembly was convened. This I bought from the Janitor in the room itself, in 1884. On the opposite wall of the study, hangs a large steel engraving, called "Quitting the Manse," and dedicated to the "Free Church of Scotland."

In these three objects of historic interest, are, to a large extent, folded as an oak in an acorn, the *germ*, *genesis*, and *work*, of the "Westminster Assembly of Divines." It was John Calvin, who moulded the modern Presbyterian church, out of materials buried since the primitive days of the Apostles, under the rubbish of civil and ecclesiastical innovations. It was he who restored the old forms of Presbytery, as founded upon the Abrahamic covenant; as existing in the days of Moses; as ratified at the base of Sinai; as observed in the days of David; as restored in the temple service of Solomon; as more fully enforced, after the captivity, in the worship of the synagogues; as glorified by the presence and preaching of the Master himself, at Nazareth and Capernaum; as perpetuated by Paul, and the other apostles and evangelists, after the day of Pentecost, until it was the only form of church government recognized in the primitive days of spiritual purity.

The Waldenses, in the Valleys of Piedmont, seem to have preserved the essential doctrines and government of the primitive church of the Apostles. Luther, Zwingle, and their colleagues, seem to have caught to a certain extent, the true idea of the spiritual, as distinct from the civil government. But John Calvin not only held to the radical distinction between church and state, but possibly leaned too far, and was inclined to force the civil to submit to the dictation of the spiritual.

John Knox, on whose granite monument at Glasgow, is engraved the epitaph, "Who never feared the face of man," was an exile; and sought the congenial society of a kindred spirit in John Calvin, at Geneva. Returning to his native heath, refreshed in spirit, enlighted in scripture knowledge, and inspired to redoubled courage in the work of reformation, he resumed his work with the enthusiasm of his younger days, and filled all Scotland and much of England, with something of that holy boldness that made the cause invincible. But even with him, hampered as he was by the tyranny of kings and queens, it was next to impossible to shake off the yoke of royalty, and catch the true conception of the church as a free Christian commonwealth. Even in the "Solemn League and Covenant," loyalty to the king was subscribed, as well as loyalty to Christ's crown and covenant.

Meantime, under what Dr. John Ker, of Glasgow, happily called the "providence of the Spirit," or the Holy Spirit working through Providence, there arose a strange mixture of heterogeneous events in the Church of England. Loyal to the Pope and corrupt to the core, the "Mother Church" had grasped the wealth and splendors of that rich and prosperous kingdom. Abbeys, convents, and cathedrals, richly endowed, became the nests of rooks and ravens, where drunkenness and revelry, vice and debauchery, rioted in wantonness, among priests, monks and nuns.

The Pope, bound by the reformed Daniels of the continent, who would not bow the knee to Baal, held high carnival, through his agents, from the cottages of the poor to the palaces of the rich and royal. But there is a Power higher and more august and awful, than even the Pope of Rome, and under the

letting loose of the English Bible, with the crude translation of Tyndale, as in Germany, so in England, men began to read and reason for themselves.

Geneva with Calvin, Germany with Luther, Scotland with Knox, and England with Tyndale, began to call forth the breath from the four winds to blow upon the valley of dry bones, and there "came forth an exceeding great army."

And above all, by what some would call "the irony of fate," but which we call "the sovereignty of God," there came to the kingdom for such a time as that, "Henry the Eighth." He was one of the most degraded and disgusting objects that ever blotted the brilliancy of the British crown, now so long honored and glorified by Queen Victoria. Of him Charles Dickens, a loyal son of the church, said: "The plain truth is that he was a most intolerable ruffian, a disgrace to human nature, and a blot of blood and grease on the history of England. Of his six wives two were divorced, two were beheaded, one died a natural death and one survived him."

Actuated by an adulterous love, he sought from the Pope, the acknowledged head of the church, a divorce from Queen Catharine of Aragon, with whom he had lived for twenty years. But the Pope, through fear of Charles V, King of Spain, and nephew of Catharine, vacillated and temporized, until Henry resolved to cut the Gordian knot himself. Summoning an obsequious Parliament, he cut loose from the Holy Father, had himself promoted as "Head of the Church," and thus, added to the title conferred by the Pope, "Defender of the Faith," what is now called a new function, "Head of the Church of England." And to make assurance doubly sure, it was made treason to acknowledge the supremacy of the Pope, or to deny the spiritual headship of Henry VIII.

As a result of this two-edged sword, we read: "On one day six men were borne in the same cart, from the same prison, to the same place of execution. Three of the condemned criminals were *Catholics*, three were *Lutherans*. The former were hung for treason, the latter burnt at the stake as heretics."

By the same inscrutable Providence, "whose ways are past finding out," this embodiment, or incarnation of the world, the

flesh and the devil, as "Head of the Church," and "Defender of the Faith," scattered the lazy and lustful vermin who had swarmed in monasteries and abbeys, confiscated their treasure for the benefit of himself, the new Pope, and left in ruins some of the most antique and venerable religious houses ever reared in that goodly land. And then, as if salving a guilty conscience, for such wanton spoliation, he ordered copies of the English Bible to be chained to the pulpit of each Parish Church. And we are told that in many parishes the people assembled in great crowds, to read, or to hear read, many of them for the first time, the Word of God. And now, mark it! from that day to this, the reigning monarch has been the Head of the Church of England.

Henry was succeeded by Edward VI, a Protestant, who was nine years and four months old at the death of his father. During his brief and merely nominal reign, under the guardianship of twenty-eight counselors, with the Duke of Somerset as Lord Protector, and Dr. Cox as Tutor, there came about a marked era in the history of the Church of England. Under Cranmer, Archbishop of Canterbury, a prayer book and complete liturgy were adopted by Parliament for the worship of the faithful. A doctrinal system, largely based on that of Calvin, which was founded on Paul, containing forty-two articles, was soon added, as the system of doctrine to be held and taught by the clergy. "In a brief period," says Dr. Patton, "the Church of England was made, what she has continued ever since to be in government, doctrine, rites and ceremonies. Under Elizabeth the forty-two Articles were reduced to thirty-nine, but with some slight modifications the essential features of the church were not altered."

But, there is one sad feature under all these outward movements for reformation. The Council made these drastic and radical changes at the dictation of three Ecclesiastics; and the clergy, as a whole, while at heart Catholics, agreed to conform. But the truth of history is summed up in these few words of Patton: "They acquiesced in the changes effected by Henry VIII, and in the greater innovation of Edward VI. But they returned to their allegiance to the Pope at the command of Mary, and they forsook him again at the bidding of Elizabeth."

Touching this remarkable reformation, Lord Macaulay, a loyal son of the Church of England, says, "But as the government needed the support of the Protestants, so the Protestants needed the government. Much was therefore given up by both sides, and the fruit of this union was the Church of England. The man who took the chief part in settling the conditions of the alliance was Thomas Cranmer. He was the representative of both parties that at that time needed each other's assistance. He was, at once, a divine and a statesman. In his character as divine, he was perfectly ready to go as far in the way of change as any Swiss or Scottish reformers. In his character as statesman, he was desirous to preserve the organization which had during many ages served the purposes of the bishops of Rome, and might now serve equally well the purposes of the English kings, and their ministers. His temper, and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and time-server in action, a placable enemy, and a luke-warm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of popery. To this day the constitution of the doctrines and services of the church retain the visible marks of the compromise from which she sprung. She occupies a middle position between the church of Rome and Geneva. Her doctrinal confession and discourses, composed by Protestants, set forth principles of theology in which Calvin and Knox could find scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher and Cardinal Pole might have heartily joined in them."

After a brief reign of five years, the pious protestant, King Edward, fell asleep. He was succeeded by that embodiment of all the fiendish fanaticism a female form can hold, known and detested in English history as "Bloody Mary."

Fleeing from the wrath already come, hundreds sought refuge on the continent, while thousands in England were fired with a new zeal for the extermination of every vestige of popery, as the work of the devil. Many who sought refuge in Geneva,

were charmed with the sound doctrines, scriptural government, simple and spiritual forms of worship; as well as the pious, blameless lives of the Calvinists. Others were leavened by the gospel graces embodied in the lives of what were known as the Reformed,—so that the name Puritan, given to them as a stigma and a disgrace, became a crown of glory, not only there, but here, where so many afterwards found a place to worship God with freedom of conscience.

When the Lord, in his mercy, sent this modern Jezebel to her own place, along with Judas, there came to the throne Elizabeth—"Queen Bess"—godmother of our own Virginia. And it was during her reign that literary men made for England the Elizabethan age, to rival the luster of the Augustan age of imperial Rome. But, at that time it was true, as has been said: "Had the Queen been left to the guidance of her own preference, she would have restored the Church to the status in which it was at the death of Henry VIII. Had the Puritans ruled, it would have been modeled after the Geneva pattern, as they were beginning to do in Scotland." Dickens says: "She was rather a hard swearer, and coarse talker."

The question about the divine right of bishops was not even agitated until late in that century. Bancroft, Bishop of London, then preached a sermon to prove that bishops were a distinct order divinely instituted. That where there was no bishop there was no church, hence no valid ordination. This doctrine was new to both the prelatic and puritan party, when first presented by Bancroft. The Puritans were content to live and worship under the established, national church, with the king and queen as the head of that Church. But the trouble was: Elizabeth while, as many think, a Catholic at heart, and a creature of mere forms and ceremonies, knew nothing of vital godliness. She looked upon the mere spectacular show of a formal worship of the Great King somewhat as she did the gaudy ceremony performed by sycophants around her royal throne. And when this Puritan Presbyterian Mordecai refused to salute the vice-royal spiritual Haman, there came forth an "Act of Uniformity," with a High Commission to enforce it. Then came ejections and persecutions and other wrongs. And when Parliament

tried to intervene for the defense of the persecuted, she flung in their faces, the strange anomaly, that she was supreme in all spiritual matters as Head of the Church of England.

And yet, while all this was going on in England, so earnest was she in her queenly opposition to the Pope, that she soon came to be esteemed as the very leader of Protestantism in all Europe. Substantial help came from her to the persecuted in Scotland, in France, in Holland. And at last the destruction of what was known as the "invincible Armada," was God's own mysterious way of crushing the usurped powers of an anti-Christian Pope.

After the death of Elizabeth, there came to the throne James VI, of Scotland, James I, of England. He was the son of the beautiful, ill-starred Mary, Queen of Scots, whose comely face and crocodile tears no more moved the stern heart of old John Knox, than the face of man had ever caused to fear. This son of such a paragon of womanly grace and loveliness is thus described by Charles Dickens, for his youthful readers. "Our cousin of Scotland was ugly, awkward, and shuffling, both in mind and in person. His tongue was too large for his mouth, his legs were too weak for his body, and his dull goggle eyes stared and rolled like an idiot's. He was cunning, covetous, wasteful, idle, drunken, greedy, dirty, cowardly, a great swearer, and the most conceited man on earth." And yet "Head of the Church."

Born a Protestant and a Presbyterian, he once said before the General Assembly of the Church of Scotland, that it was the "purest kirk" in the world. But when he began to assume dictatorial powers, James Melville reminded his royalty that there were two kings and two kingdoms in Scotland, and that the church owed allegiance first to King Jesus; and only in a subordinate sense to King James, in all matters of religion. And when he tried to play Pope over those hardheaded Scotch, he found himself a prisoner in Ruthven Castle.

Soon after he became King of England, as well as Scotland, there was a notable conference at Hampton Court. And there, he cut loose from Presbyterians on the one hand, and from the Puritans on the other. Of the first he said very truly, "That a Scot's Presbytery agrees with monarchy as well as God and the

devil." Turning to his Bishops he said, "My Lords, I may thank you that these Puritans plead for my supremacy, for if once you are out, and they *in* place, I know what would become of my supremacy, for no Bishop, no King."

And yet, strange to say, this man, under the true sovereignty of Him, who is the only Head of the Church, was made an unconscious instrument for the granting of the greatest boon ever bestowed on the English-speaking world. It was, at his call, and by his authority, that what we now call and use as the King James Version of the Bible, the Book was completed and accepted as the Received Version. And following my original outline, the Revisers met in the Jerusalem Chamber, Westminster Abbey, and the work was published in 1611. Since then, another, called the "Revised Version," has been completed in that same chamber. But in my humble judgment, it will never supersede the other, for "the old is better."

From this time forward, historic events, bearing on our subject flew fast and furious. Matters grew worse and worse, to the contracted views of those who fell as martyrs to the truth. The comparative peace prevailing under the reign of Elizabeth had fostered and matured some of the ablest and ripest classical scholars of that day. Out of all the conflicts raging in Scotland, Ireland, England, the Netherlands, God had scattered the old truths, long lost in ignorance and superstition; but now brought to light in Germany, and especially in Geneva. Popery, under a kind of fatal spiritual dry rot, had lost its grip on all the elements of evil, that once gave it supremacy. The rights of conscience and of private judgment, had shaken off the shackles, and recovered some of their God-given authority. Men not only had the right to think for themselves, and read the Word of God for themselves in their own vernacular, but they dared to do so, and then felt bound to act according to the dictates of a renewed heart, and an enlightened conscience. And in after years, when the throttle of tyrants became too suffocating to men who wanted the free air of civil and religious liberty, God guided them across the seas. Let us bear in mind that it was under James I that the first permanent colony was founded at Jamestown, in the spring of 1607, and at Plymouth Rock, in the

fall of 1620. These colonies proved to be the first wave of that spiritual gulf stream, like that prototype of the river in the Atlantic which warms and fertilizes the barren coasts of Ireland and Scotland, and makes the former what is known as the "Emerald Isle."

This brings us to the turbulent reign of Charles I, under whose royal exactions and the reign of terror, came that remarkable epoch in English history, when by order of the Long Parliament the Westminster Assembly of Divines met in the Jerusalem Chamber of Westminster Abbey. It had been used as the robing room of kings and queens before their coronations. It had been the asylum or "Sanctuary" of royalty in the stormy times of persecution. It is still adorned with carved wood of the cedars of Lebanon. Along the center of the room, as I saw it, and as the photograph represents it, extends a long table, made of wood from one of the wrecked vessels of what was called the "invincible Armada." Around it are placed rush-bottomed chairs, and down the center of the table is a row of convenient inkstands. While at the head of the table is a plain oaken arm-chair, in which sat, during the recent revision of the Bible, the Dean of Canterbury, Chairman of the Revision Committee.

Somewhat like this, was the arrangement of the room during the deliberations of that remarkable Assembly of the most eminent classic scholars, the most saintly ministers, the most acute and scriptural theologians, ever gathered around a council board. They came, as appointed by the Long Parliament, of which Oliver Cromwell was a member, though not a Presbyterian, but an Independent. They were all members of the Church of England; and we are told, that at first, there was not a single member of the Presbyterian church among them.

The Assembly met July 1st, 1643, and continued its work more than four years, and had a nominal existence for two years longer. It was first composed of one hundred and twenty-one Divines, ten Lords, and twenty members of the House of Commons. There were also present, as Commissioners from the church of Scotland, four ministers and two elders. These took part in the discussions, and wielded a tremendous influence, but had no vote. When the Confession, Catechisms, Form of Gov-

ernment, and Discipline were completed, they were laid before Parliament, and adopted.

The ulterior aim and object of the Assembly was to form a permanent union between the Church of England, and the Church of Scotland; and to this end, before the Assembly met, the members of Parliament, and of the Assembly, subscribed to "The Solemn League and Covenant." Thus commenced and concluded the labors of an august body, such as never had assembled since the Synod of Jerusalem, in the days of the Apostles.

While these men of God were thus quietly engaged, Charles I was a refugee, and civil commotions and conflicts were raging throughout the land. These reached their climax when Charles was beheaded at the behest of the Rump, and I looked with horror on the desk on which Cromwell, afterwards the Protector, signed his death warrant.

The Creed was Calvinistic, and as all agree, "the most luminous, logical, and consistent summary of the Calvinistic faith ever published." On the subject of Church Government, there was wide divergence, but the large majority were Presbyterian in sentiment. Hence, when the whole had been adopted, the church was reorganized "after the pattern shown them in the Mount." The city of London as well as all England, was divided into presbyteries, and parochial synods, and the most pious and brilliant ministers of that day were inducted as pastors of these Presbyterian churches, especially in London.

Thus it continued during the Commonwealth, and by solemn agreement of Charles II before his restoration, and after the king was "brought back." Of him, says Hume, "It has been remarked, that he never said a foolish thing, and never did a wise one." To this, it might be added, that the climax of his perfidious folly was attained when he abolished presbytery, and fastened upon the church men who would be a disgrace to any church on earth.

In his "Lives of the Lord Chancellors," John Lord Howard says, "Almost the last vote of the last Parliament, acting freely, with all its members restored, and after having resolved to recall the king, was that Presbyterianism should be the established religion of the kingdom."

"Soon after the coronation, the first House of Commons began the session with a resolution: 'That all their members should forthwith take the sacrament according to the rites of the Church of England, on pain of expulsion from the House.' And Chancellor Lord Clarendon encouraged the Lords to join the Commons in an order that "the Solemn League and Covenant" (which the reigning king had signed) should be burnt by the hands of the common hangman."

Thus, have I hastily drawn out the typical truths embodied, first, in that little sprig of grass plucked from the grave of John Calvin; and, second, that photograph of the Jerusalem Chamber. In a few closing words, I would crowd together some subsequent events, culminating in my steel engraving, called "Quitting the Manse," and dedicated to the "Free Church of Scotland."

Crushed by the iron hand of religious despotism, thousands of Puritans and Presbyterians found an asylum at Jamestown and New Plymouth, and as the years were going by, Huguenots and Scotch-Irish sought freedom to worship God in North, and South Carolina, in New York, in Pennsylvania, and in New Jersey. Cavaliers of the Church of England also came, through fondness of adventure, and lured by the greed of gain from the rumored riches buried in these western wilds. Men's motives are one thing; God's sovereign and eternal purpose is another, and He alone can direct, and overrule them all for the advancement of His own spiritual kingdom. When these Colonies had grown large enough to maintain a separate independence, and to form a central government for the protection and benefit of each Sovereign State, the form of church government became an important factor. The cavaliers of Virginia were members of the Church of England, under the diocese of the Bishop of London.

But in Mecklenburg County, North Carolina, and in Hanover County, Virginia, there were men true to the memory and traditions of their fathers. These united with the Dutch Reformed of New York, and the Presbyterians of New Jersey and Pennsylvania, to prevent that radical mistake of older countries. Purified by the same fires of persecution, all felt more than a child's dread of that same fire.

John Witherspoon, of Nassau Hall, now Princeton; William Graham, of Liberty Hall, now Washington and Lee University; and Samuel Stanhope Smith, of Hampden-Sidney, had been learning and teaching lessons, founded on the Word of God, and formulated in the Westminster Confession of Faith.

Samuel Davies organized Pole Green Church in Hanover County, Virginia, in 1748. That gave the name to Hanover Presbytery, organized in 1755, which has now developed into twelve Presbyteries of the present Synod of Virginia. Patrick Henry sat at the feet of this modern Gamaliel, as did many other statesmen of that day. And when the time came to fix the religious status of this State, and of this Republic, Hanover Presbytery was the religious body that went even beyond the Scotch fathers. Their first memorial to the Legislature of Virginia, closed with these words, "We would humbly represent that the only proper objects of civil government, are, the happiness and protection of man in his present state of existence; the security of the life, liberty, and property of the citizen."

It was the combined force of these four memorials, written by Caleb Wallace, that convinced and constrained Jefferson and Madison an alumnus of Princeton, to uphold and secure the adoption of "An Act to establish religious freedom." That act, adopted as an amendment to the Federal Constitution, abolished an established church from this country forever.

And more than that. The reflex influence of Presbyterianism in this country, led to the disruption of the Established Church of Scotland, in 1844. So that my third object lesson stands at once a memorial, and a glory, of "The Free Church of Scotland." In that sad, but suggestive picture, Chalmers, Candlish, Guthrie, and others are standing with uncovered heads, to look at one of four hundred ministers march out, with his aged mother on his arm, and his children behind him, while his wife locks the door of the forsaken Manse,—thus "Quitting the Manse," and quitting the church; for the silent and suffering defense of "Christ's crown and covenant."

THE SHORTER CATECHISM IN EDUCATION.

S. K. Campbell, Covington, Va.

Through the partiality of your chairman of the committee on the celebration of this anniversary, I am before you today to speak on the subject of the "Shorter Catechism in Education—its value."

And in order that we may rightly understand the full import of the subject, and catch the inspiration of the movement that culminated in the foundation of this, the sublimest declaration of religious truth that ever came from the pen of uninspired man, we must first understand something of the times in which the actors in this drama of the world's history lived, and something of the men themselves that left to the world this legacy of religious truth—and I may say, and will say, reverently, this legacy of divine truth.

I shall have but little to say of the men who made the history of their times; but if in what I may say, I shall be able to throw even a gleam of light upon the underlying causes that brought about the great movement in the seventeenth century, for a larger and broader liberty in religious and civil matters, I shall feel that I have done some service to the cause of our beloved Church, for we must ever remember that the Shorter Catechism is the outgrowth of that movement.

Presbyterian people, as a rule, belong to the more intelligent class of society, and I expressly disclaim any intention of being offensive when I say this, but believe I am merely stating a truth without disparagement to others, and they are as liberal in their views as any other Christians, and yet oftentimes, be it said to our shame, knowing more about the history of other Churches, than their own.

This ought not to be so, and if the celebration of this anniversary does nothing more than to awaken a livelier interest

among our people, in the history of their Church, and of the very high place it holds among the denominations of Christendom, our work will not have been in vain.

There has never been a day since the times of the Apostles, when the Presbyterian polity of Church government, has not found adherents, and indeed it is questionable if the Apostles and the founders of the Christian Church ever practiced or thought of any other system. It comes down to us with the seal of Apostleship upon it, and no wonder is it, therefore, that the larger portion of the Protestant world, of Protestant Christendom, has adopted and accepted the Presbyterian polity. Its people have been identified with all the great movements of the world's history, and whatever we enjoy today in our own country, in the matter of civil and religious freedom, we owe to our Presbyterian system. Our own Government rests upon the principles embodied in our standards—the right of the people to rule.

But this is a digression. When James I ascended the throne of England in 1603, he succeeded the stout hearted, deep minded, high spirited woman *King* Elizabeth, she, the last of the House of Tudor, and he, the first of that unhappy, but narrow minded, self-willed race of Stuarts, that through four reigns brought to England only national distress and turmoil. The Tudors, it is true had been despots, but they ruled with tact and sense; but the Stuarts had none of the hard common sense of Henry VIII, and his daughter, the great Elizabeth and besides, the times had changed. Englishmen had made wonderful advances in intelligence, and in the love of liberty, so that when this Westminster Assembly met in 1643, while Charles was still a tyrant, yet the people, represented by Parliament, ruled. Had he listened to Parliament there had been no Westminster Assembly, there had been no Shorter Catechism. Upon such slender threads, oftentimes, hang the most momentous issues.

"A pebble in the streamlet cast,
Hath turned the course of many a river;
The dew-drop on the baby plant,
Hath warped the giant oak forever."

Among the last acts of this narrow-minded king, was his futile effort to force upon his Scottish subjects, the ritualistic

worship of the Church of England, and I believe the stool that Jenny Geddes, in her righteous wrath, threw at the head of the Bishop, at this day is pointed out to travelers in the city of Edinburgh.

The ordinance of Parliament convening this Assembly of divines, provided that there should be one hundred and twenty ministers, ten laymen from the House of Lords, and twenty from the House of Commons, and it is interesting to observe that among these, are names familiar to us—the Earl of Northumberland, Earl of Bedford, and the Earl of Salisbury, the very ground upon which we stand today, two hundred and fifty years after, being named in honor of the family of Bedford.

Among the members from the House of Commons, are the names of James Selden, one of the greatest scholars of his age, Francis Rouse, whose name is embalmed in the very Psalms we sing today, for he it was, who gave to the world, Rouse's version; Sir Matthew Hale, whose name is familiar to every school-boy, from the beautiful story of the upright Judge given in our common school readers.

It cannot be said that these men accepted service in the State for the money that was in it, for their pay was to be only four shillings per day, and yet for five years they sat in this Assembly, and gave to the world, the completest system of evangelical truth and Church polity ever thought out by the mind of man.

I have gone thus far into the history of the Assembly, in order that the pertinency of what follows, may be made to more clearly appear. The most wonderful thing about it is, that having all, every one of them, been educated as Episcopalians, and ordained by Episcopal bishops, there should have been such remarkable agreement among them, respecting the form of government sanctioned by the Scriptures.

These men came together from all parts of England, and had no previous exchange of views. They were, for the most part, entire strangers to each other, and yet they seem to have all held the same views as to the doctrine and government, and this fact furnishes a strong argument in favor of the Presbyterian polity, and the argument is further strengthened by the fact that all the

Protestant Churches of Europe, held to the same view. It seems to me that this fact should make us more in love with our own Church and her teachings.

Another remarkable thing in connection with this Assembly is, that when they came to frame the Confession of Faith and Catechism, having been brought together, as I have said, from all parts of England, they should have been so entirely harmonious in their views as to the system of truth to be presented to the world, and the most wonderful thing of all is, that there does not appear to have been a single member of the Assembly who dissented from what is generally called the Calvinistic system of doctrine, or more properly speaking, the doctrine of the Reformation, for these were the beliefs commonly held by the men who lifted the Church and its truth from the darkness and superstition of the long night of ages through which she had passed.

There was not an Arminian or Unitarian or Pelagian in the Assembly, and the only matters debated, were the best methods of expressing the truth, in which they all believed.

As a result they gave to the world the Confession of Faith, and Shorter Catechism, a heritage richer in Gospel truth than anything ever bequeathed to man.

One would have supposed that the Larger Catechism was first framed and adopted, and that the Shorter was but an abbreviated form of the Larger, and yet in this they are mistaken. As a matter of fact the Shorter Catechism was adopted and published about six months before the Larger. The Shorter Catechism has been spoken of as the great Theological textbook of the Presbyterian Church, and a better summary of orthodox faith has never been penned. It is wholly unsectarian, and might be used freely by other denominations for the instruction of their young people, and there is not a word in it suggestive of a denominational line. It is so thoroughly catholic and so thoroughly orthodox, that it commends itself to the favorable consideration of every unprejudiced mind.

It has helped millions of men, in every country of the world, for two hundred and fifty years, to get a clear and concise view of the great doctrines of the Reformation, and wherever com-

mitted to memory, as it should and ought to be, especially by every Presbyterian child, it has left, and will leave the impress of its truth upon the individual, and though he may, and oftentimes does drift away from its teachings, yet in some crisis of the wanderer's life, will its heart-searching truths, learned at his mother's knee, come flooding back to arrest his attention, and to save from bitter ruin.

Time spent in memorizing the one hundred and seven questions in this little book, is not time lost, but to him who does so, there must come and does come blessings from our Heavenly Father.

I believe, and have often said, that the Shorter Catechism contained the very pith and marrow of the Gospel, and it is the briefest, and at the same time, the most comprehensive expression of truth known to man, and its influence and value in education, cannot be adequately estimated. It is the expression of Calvinism, and Calvinism is the spirt which rises in revolt against all untruth, and its history is the history of self-government, the world over, and the men who have fought the great battles of the world's history, whether in church or state, have been influenced by its teachings.

I sometimes think the men who framed it were inspired. Who will question or doubt that young Gillespie spoke under the direct influence of the Spirit, when he in the very first words of his prayer, said: "God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth," thus framing the answer to the fourth question of our Catechism?

We may judge of its value from the life and character of those who have been influenced by its teaching. Its influence in education may be seen in those countries where the two systems of Church government prevail—for there are but two—the monarchial and republican. In the first the bishops rule the people, and in the other the people rule the bishops, and the most notable example illustrating the evils of the latter is to be found in our own country. North America was settled by persons who were driven from the old country on account of their

religion—they were principally Calvinists, and brought to this country a love of freedom in civil as well as religious matters. They settled New England, New York, Pennsylvania, Virginia, the Carolinas and Georgia, while all South America was settled by adherents of the Arminian system represented in the Church of Rome; and behold the result—North America, the United States and Canada, enjoying the highest form of civil and religious liberty, have stepped into the front rank of the nations most advanced in the arts and sciences, and all material prosperity, while the States in South America under the domination of the priesthood, have scarcely made any advance at all. Human liberty and religious freedom do not thrive under Arminian or priestly government.

Then let us all learn more of our standards. If we could but keep before our minds the trials and hardship, the bloody persecutions through which the founders of our Church had to pass, to secure to us, in our generation, the blessings we now enjoy, and remember that our standards were born of the fires of Smithfield and the Court of High Commissions, that when civil and religious freedom was about to be overwhelmed by the combined forces of Romish tyranny, that the Presbyterian principles of Calvin and of Luther, and of Melancthon, engraven in the very warp and woof of the body politic of Central Europe and of England, rose Phœnix-like from the ashes of persecution, and bursting up through the crust of papal tyranny, fought to successful issue, the battle of human liberty, we would not be ashamed of, or apologize for doctrines of John Calvin, severe, though they be.

In our own time we have had in our State the immortal Samuel Davies, the Junkins, of whose family the sweetest singer in all our Southland, Mrs. Margaret J. Preston, came, the Ruffners, Dr. W. H., the framer of our statute of Public Education, and for nearly sixteen years the chief executive of the system—Dr. Dabney, whose name is dear to every student in the Southland, the Breckenridges and Prestons, Whites, Thornwell, teachers all, who have left the impress of their teaching upon the times in which they lived. And then that quiet teacher, who, in the breaking up of society in 1861, at once mounted the

topmost wave of that great upheaval, and leaped to immortal fame, the great and heroic Stonewall Jackson.

And so, Moderator, standing as we do today, two hundred and fifty years from the adoption of our standard, in this, the last decade of the nineteenth century, with the dawn of the twentieth already purpling the east, let us go forth, panoplied in the armor of our standard and the word, gathering inspiration from the memories and glories of the past, make of the new, upon which we are about to enter, the grandest in the history of the world.

THE CATECHISM IN THE FAMILY.

T. D. Kauffelt, Glen Wilton, Va.

It was with no little trepidation that I consented to speak on the question of the catechism in the family, seeing, as I did, so many present far better qualified to lead, what seems almost to have become, a forlorn hope.

This diffidence was not because the custom of using the catechism in the family has become so antiquated that he who advocates a return to the old paths is voted an old fogy, for upon this question I have most decided convictions, and with them I am ready to stand or fall, as the case may be.

In speaking of the customs and creeds of our church I would not utter a word that would wound the feelings, or disparage the doctrines, of those who belong to other households of faith, for we are all one in Christ.

This we leave for those who would strive to elevate themselves by depreciating others, on the principle of knocking a man down that you may be taller than he. Neither would we obliterate the foothills that our mountain might appear more prominent.

That the family is the place, the parents the persons by whom, and the catechism the medium through which, the Bible is to be taught to our children should not be questioned by Presbyterians. But whatever pleasure we may derive in pointing to the achievements of our church, for her part in securing and defending civil and religious liberty, and however much we may boast of her illustrious sons, who have stood in the front rank as patriots, statesmen, jurists and teachers, we must bear in mind that to be proud of our ancestors is one thing, but to be the worthy sons of noble sires is quite another.

Modern Presbyterians remind us of a man I knew, who, when "in his cups," was very desirous that people should know his name, and that he was not ashamed of it. But, unfortunately, he would invariably say, "Michael McCabe is my name and I'm not ashamed *to deny it.*" So we, as we speak the praises of our church, and memory steals from the past to glorify the present, pride ourselves in being Presbyterians, but when it comes to carrying out the customs of our ancestors in our families, we are not ashamed *to deny it.*

The family, father, mother, children, the training of whom places upon parents the most solemn and weighty responsibility ever placed upon man—a responsibility arising not only from the fact that they are our offspring, and endeared to us by every tie that can sanctify humanity, but by the approval of God to the father of the faithful, in whose family He established the church, and of whom He said: "For I know him that he will COMMAND his children and his household after him;" and when the laws were given, said: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up;" and they were to write them on the "posts of the house and on the gates." And mark you, my friends, they were to *teach* their children to know the ways of the Lord and *command* them to keep His ways.

They were to be taught the meaning of the passover service and of those twelve stones "which Joshua did pitch in Gilgal;" and so jealously did they guard the teaching of their children that, when the two and one-half tribes returned to the east side of the Jordan to occupy the land allotted to them, they erected an altar, that those on the west might not say to their children, "What hast thou to do with the Lord God of Israel?" and make them cease from fearing the Lord. But this is not all. There was to be the public reading and expounding of the Word, to the hearing of which the children were to be brought.

From these brief references to the Word of God, we learn

that He places the responsibility upon parents for the religious training of their children, and on them alone, and that His instituted plan for the fulfilment of this duty is by teaching in the family and bringing them to hear the reading and expounding of the Word, by men duly qualified and appointed to that duty, and the duly qualified and appointed men is not the least important part.

These commands have not been annulled and, as the family still exists, so we have, as the counterpart of the public instruction, the preaching of the word by ministers of the gospel, to the hearing of which parents are to bring their children. God has in this, as in other matters, given us His instituted way for carrying out His purpose and has not left us without the possibility of doing so; for we have the family, with the parents to teach and command, and the public expounding of the word, and that, too, by men regularly appointed to the work. With these things before us the question is not where, or by whom, these duties are to be performed, God has fixed the duty upon parents; but the question is, how can teaching in the family, diligent teaching, "when thou sittest in thine house, and when thou liest down and when thou risest us," be best accomplished? We answer, by the use of the catechism in the family. To use the words of a distinguished man, we are confronted by a condition and not a theory, in the religious training of our children, and the Presbyterian Church in the past provided, and Presbyterian families accepted, the catechism as the best means of meeting the conditions, until, within recent years, we have been trying to meet a condition with a theory. The situation existing years ago continues today; which is, that the great majority of the church is made up of those who earn their bread by daily toil, and the great home-coming, at eventide, is the farmer from the plow, the mechanic from the workshop, men and women from the factory, and those in all the other walks of life, wearied and jaded, and, because of this weariness, feeling keenly their inability to properly teach their children. To these the Presbyterian Church gave the catechism and they, in turn, gave to the church a race of stalwart Christian men and women, who gave to Presbyterianism the prestige always held for Christian intel-

ligence, as being a people who could give a reason for the faith that is in them, many of whom still live as oases in a desert of enthusiastic, sensational gab: as oaks of Christian stability in the midst of a growth of religious sentimentalism. Not only are these people, for the reasons mentioned, unable to properly teach their children, but because we are of the toiling masses is evidence that we are unable to teach, as Presbyterians wish to teach, without the aid of the best help possible to provide, which, in the opinion of the church of former days, was to be found in the Shorter Catechism. These, then, were the conditions to be met, in the family in the days of our fathers, and they are the same today. Our fathers met them by the diligent use of the catechism, in the family and by commanding their children to go with them to hear the preached word; we are trying to meet them by banishing the catechism from the family, and permitting the children to attend the preaching of the word, if they feel so disposed, regarding as a proper reason, for not being so inclined, the statement that they have been in Sabbath School, or to the Christian Endeavor, or Christian Association, or some other of the many agencies of man's adoption now used, so largely, to take the place of God's instituted means.

It is fast becoming a question of human opinion against God's commands, and we need only refer to the history of God's chosen people to see that, to them, it always brought defeat and disaster, and to the Presbyterian Church it can bring no less. We are told that, in teaching, we must "interpret Scripture by Scripture." Admit it. The catechism is the result of just such a study of the Bible, given to us in the most concise and comprehensive form. Imagine father and mother, wearied after a day's toil, limited in time, in intellectual training and opportunities, undertaking to teach their children into what condition mankind was brought by the fall of Adam.

What would they accomplish in years, compared with what they may find in the three questions and answers in the catechism? Or suppose they would teach them what is the chief end of man's creation, or what is justification, repentance and sanctification, do you think they could formulate

any such answers as those to be found in the Shorter Catechism? But, it is said, these are chiefly doctrines. And, pray tell, what would you have us teach? Aside from history, geography and biography, what is the Bible but a great system of doctrine? "All Scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished." And the great want of the day is thoroughly furnished Christians, which the diligent use of the catechism in the family will give to the church. Never before, we are told, was the study of the Bible so general, nor such great scholarship employed to aid, nor Bible knowledge so prevalent. If a knowledge of the rivers, mountains, kings and wars of the Bible is meant, we agree; but you may know all this and be entirely ignorant of what the Bible teaches, and we believe that Presbyterians of today know less of the great fundamental truths and doctrines of the Bible than did those of fifty, or more, years ago. We will not be understood as uttering one word against the Sabbath School, with which we have been connected since our earliest recollection, as scholar and worker. Neither would we underrate the great work that is being accomplished by the Societies, and Leagues and Christian Associations, but would give them all possible encouragement as *auxiliaries* to the family and pulpit. But when they are made principal, and the family and church secondary, it then becomes a question of man's opinions and plans, as against God's instituted way, and it seems to us plain in which direction the path of duty leads. Is it not a fact that Presbyterians are consenting to have the Sabbath School regarded as the place, and almost the only place, for the religious instruction of the children of the church?

Thirty or thirty-five minutes of instruction once a week by a Sabbath School teacher, to be presented to God as a fulfilment of His command to parents to diligently teach their children! What place can the catechism have in this short time? In most schools none, and because of this we have another most potent reason why parents should teach the catechism in the family.

Under the new way there were to be no incompetent teachers. The superintendent is to be the spiritual grandfather, and

teachers the spiritual stepfathers and stepmothers of all the children of the church; the catechism is not needed in the family, as a help in the study of the Bible, but is set aside as one of the things good enough in its day, but not to be thought of in this age of progress. But still the cry comes, louder than ever, for better training, and Sabbath school helps, without number, are supplemented with Sabbath school conventions, and Sabbath school secretaries and "rally days," and still the cry is the same, and why? Because, my dear superintendent and teachers, parents are shirking the responsibility God has placed upon them and are asking you to assume it. We are not ignorant of the criticisms passed upon you, for your seeming want of success, and have known faithful teachers to feel discouraged because of it; as though God had placed upon them the entire responsibility for the religious training of the children of the church. God has not placed this matter in your hands. He placed the responsibility on the parents, who are to teach them in the family, and in order to be assisted by their pastor, are to bring them to hear the preached word. The primary object of the Sabbath school was not to do the work placed upon Christian parents, but was intended only to assist them, and that those children, not in Christian homes, might be gathered in and be taught God's word.

God's command is to the parents, and, to enable them to comply, the Presbyterian Church gave them the catechism as the best help possible, and one which has not yet been surpassed. Now suppose the parents, having laid aside the catechism, undertake to teach in the modern way, and what have they in place of it. They may have Peloubet's Notes, Earnest Worker and the Sunday School Times; all most excellent, but not suited for teaching in the family. The great majority of parents are incapable of gathering the truths from such a mass of material, and the man who has been at hard work, all day, cannot apply himself to the task if he has the mental ability. He cannot use, in the family, all that is written by these able men, and it is the very few who are able to read and retain just such facts as are needed to teach the children.

Note the parents who use the catechism in the family.

There may be different methods of teaching, and some most excellent men have been raised on the catechism and a switch. The parents may have the children commit one answer each day, which will be recited at family worship, in the evening, when the father will read the references in the Bible as given in the Larger Catechism. Children thus instructed, though of the most uncultured, are able to give just as concise and comprehensive statements, of Bible truth, as those enjoying greater privileges, and parents who thus teach can be depended on to see that their children attend the services of the sanctuary. They will not only know the truths of the Bible but will be able to state them intelligently. To those who dispute the propriety of having children commit to memory, and accept, what they do not understand, we need only put the question whether they understand one per cent. of what they, every day, accept as true.

Such persons should give their children no food until they understand all about the process of digestion and assimilation. They should give them no remedies, for sickness, until they understand all about the science of medicine; nor place them in school until they are familiar with the science of numbers. A parent gives his child a seed informing him that it is wheat, from which flour is made. That it contains a germ of life, and explains to him its chemical properties. He sees no resemblance to flour, neither does he understand the properties it contains in chemical combinations. But father said it, and 'tis true.

Another shows his son a green field and tells him it is wheat, and another shows his son a yellow pile and tells him it is a stack of wheat. The three boys meet and the last undertakes to enlighten the others, about wheat, by showing them the stack. The second demurs and says wheat is green, but the first procures a head, separates the chaff from the seed and producing the golden grain shows them what is wheat. Which of the three had the truth of the matter? The first knew all the others could tell him and what he knew himself, besides; and serves to illustrate the difference between teaching the solid truths of the catechism, as compared with the mad rush of the present day to popularize the teaching of Bible truths.

Let the golden grains of Bible truth, in the catechism, be taught to the children in the family; and, as in our fathers' day, command them to attend the preaching of the gospel, and the next generation will not want for competent teachers. We will not find Presbyterians affronting their pastor, by asking him to send for some irresponsible, self-constituted evangelist, to hold a series of meetings, while he takes a back seat, but will have a people who will not be turned aside by every diverse and strange doctrine, who, proving all things, will hold fast to those which stand the test of the Shorter Catechism.

Well may Presbyterians exclaim, in the words of the prophet Jeremiah. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

THE CATECHISM IN THE SUNDAY SCHOOL.

THOMAS S. PRESTON, LYNCHBURG, VA.

The Catechism in the home was one of the distinguishing characteristics of that body of Christians, who, as we have seen, have left their impress indelibly upon the history of the past, both religious and secular, and we can present to the youth of this and all succeeding generations no fairer exemplification of what the diligent use of these standards, watered by the Spirit of God, can do in developing for the highest usefulness on earth and an "abundant entrance" into that higher citizenship into that Kingdom that shall have no end By the memories of the past, by our responsibilities for the present, and our hopes for the future, let us earnestly apply the lessons that come to us on this anniversary occasion, in the revival of the use of this grandest of all uninspired compendiums of divine truth. This occasion has probably impressed upon us as never before the sad fact that that old time Sabbath afternoon family catechetical instruction is almost a thing of the past and a household that gathers for this purpose now, is looked upon with somewhat of the same feeling as would be the punishment of a witch in this day. So gradual has this great power for good faded out of our church homes, that we needed a great occasion of this sort to arouse us to a full realization of the fact and rekindle the fires about our altars. While it is true that nothing can ever take the place of the Catechism taught in the home, and while it is true that we may have ground for complaint that the present Sunday-school is wide of the beneficent purpose of its originator and has given weak human nature an opportunity to shift this God-given duty upon the Sunday-school teacher, the Sunday-school must now accept the responsibility and meet it in the fear of God.

It is believed that much may be accomplished by a more systematic and extensive use of the Catechism both indepen-

dently of and in connection with the regular Bible lesson. It rarely occurs that a lesson is appointed for a Sabbath in the year that some of the great fundamental doctrines may not be found and best presented to the class in the text of our standards. One of the great difficulties that presents itself in the organization and conduct of a Sabbath-school makes the free use of the Catechism of the highest importance, namely, the difficulty of securing suitable and competent teachers. It is no reflection upon these consecrated men and women who have answered the call and are building the wall about them as best they can, to say that their work is imperfectly done and such as would not have been tolerated in any of our secular schools. Want of training and natural unfitness cannot always be considered. Of necessity many are placed as instructors in the great truths that make for the soul's eternal welfare, whose only fitness is a burning zeal to do something for the great Head of the Church.

Dr. Paxton, in a great sermon, used this illustration in discussing the catholicity of the Presbyterian Church: There is a Persian fable which tells of a young prince who brought to his father a nut-shell, opening with a spring, which contained a little tent of such ingenious construction, that when opened in the nursery, the children could play under its folds; opened in the council chamber the king and his counsellors could sit beneath it; when placed in the courtyard, the family and all the servants could gather under its shade; when pitched upon the plain, where the soldiers were encamped, the whole army could gather within its enclosure. Open the Catechism in the Sabbath-school, and teachers and scholars may get under it and, as we believe, not only find shelter but a feast upon which their souls may feed, and the deficiencies of the teacher supplied by offering them a system of questions and answers that embraces everything for a sinner or a saint to know intelligently. With his Bible and Catechism he may plant truths that will answer every phase of doubt or infidelity, and satisfy every longing of the human heart for that which shall abide when the day of reckoning shall come. The Sabbath-school has been called the nursery of the church very properly. Our statistics bear eloquent testimony to this,

but it ought to be more than this. It ought to be the means in God's hands, not only of winning souls for Christ, but of laying at least the foundations for an intelligent apprehension of His word, which is the corner stone of all character building that shall stand the storms and temptations that come to us in these last days in such subtle forms, with such a velvety touch of the hand, that it demands an enlightened discrimination to see the destroyer behind it. We have been unprofitable students if we have not learned that Presbyterian doctrine develops strong characters when properly grasped and understood and enabling its possessors to quit themselves like men in every battle of life, and be a conservative force in staying the tide of lax views and Sabbath desecration that seems to be making progress in this day.

But when you attempt to supply this deficiency in the teacher, somebody captured with broad churchism and sentimental piety, says that it will not do to teach doctrine, and you will possibly be twitted with narrowness. Let none of these things move you, my brother; do not be afraid. Christ taught doctrine, and we believe, Presbyterian doctrine, and we simply say, let us be faithful and leave the rest with Him. We must remember that some day these children may be called to fill our places, and God grant that He may enable us to so see our duty to them that we may strive to make them more useful than we have been in our day and generation. They, too, shall be called to endure hardness, and you had as well expect the mountains to resist the shock of the cyclone and storm that would devastate the happy homes scattered over our beautiful valleys, as a Christian without doctrine. The enquiring mind of the child, perhaps farther advanced in secular education for his years in these days, demands that something more shall be taught than the common platitudes or a pleasant story that entertains without one scintilla of truth in it. This doctrine that we teach is not only our interpretation of God's word, but is embraced in the standards of nearly all the great evangelical denominations of the world. We claim that there is nothing narrow about it, but the narrow pathway that it points out for the Christian pilgrim, and you can take every child of God by the hand and journey together to Zion's city.

But we *do* now come to what seems to be a real difficulty. Here again our Presbyterian system shows its adaptability. How are the children to be induced to study the Catechism? I assume it to be a truth that there has been a serious difficulty at this point; that comparatively few of the children who attend our schools are thoroughly drilled and grounded in the Catechism. Our schools are supposed to be under the charge of the Session and other things being equal, teachers should be selected, who at least can heartily commend this compendium of sound words to their scholars and urge its study. Children are great mind readers. God has given them a wonderful intuition and they won't be long in finding out what the teacher thinks about the Catechism. The poet never uttered a more practical truth than when he said,

"Damn with faint praise and without sneering teach the rest to sneer."

But when you have gotten the earnest, devoted teacher and the scholar still shows an unwilling mind, our Presbyterian system still further lends its fostering hand and says to the Elder, go with your loving authority to the parents, and if need be plead with them to help to sustain this devoted teacher. And as supplemental to all this it has been found advisable and apparently helpful to stimulate the study by offering rewards in the way of diplomas and a Bible for the perfect recitation of the Catechism. I rejoice to note that in the last few years more interest has apparently been manifested in its study, and let us pray that as this unstable pendulum of human nature is constantly swinging from one extreme to the other, that we have already reached the lowest stage of non-catechetical instruction, and that we have again commenced the upward stretch in its use, and that we shall vie with old Scotland for its crown of glory.

But the last objection or difficulty that I shall notice has some adherents, namely, that it is difficult to memorize, and is not understood when committed to memory. We admit that this is true and we maintain that much of a child's secular education would be stopped, if this objection had any weight. It will hardly be contended that a child understands all the

rules taught him at the day school, but by and by he begins to see their practical use and application and fitness, and the beautiful rhetoric of an Addison or a Macaulay is the product. The Apostles were slow in learning and could not understand the truths the Master taught them in His matchless way, but afterwards, when He was risen from the dead, they remembered what He had said. As we look up into the heavens that so gracefully bend over us at night and admire those little, twinkling stars that send their timid rays to guide our footsteps, we say it is beautiful, but they all look alike; but when the astronomer sweeps with his telescope the heavens he sees that one star differeth from another star in glory, and finds a pleasure in the orderly march of the celestial band and a music in the spheres that would never have been there but for the knowledge acquired and the preparation for this work. So the biologist has found a new interest in the life and body of an ugly toad that the stranger to this science spurns with his feet. The simple little flower that greets us in our pathway with its homely beauty, the botanist, who has studied in other years the wonderful alchemy of nature that has blended its colors, sees the cunning of a master hand and the stroke of a master mind, hidden from us. So, methinks, these wonderful answers, in which the great doctrines of the Word are crystalized into such concise, precise, accurate statements of divine truth, stored away in childhood's memory, come trooping back as he begins to read the lives of those whose names have been carved by Paul in that immortal directory, or as he reads the parables and miracles of the Master, the great truths thus hidden away begin to reveal themselves, as the sight of the blind man came back, and will finally stand out in orderly proportions, a great phalanx, as with a flaming sword, guarding against scepticism, the world, the flesh and the devil.

And lastly, it must be taught individually during the few years when the children are interested in the Sabbath-school, or never. My observation and experience is, that if not learned in tender years, when memorizing is an easy thing, and when the heart is tender and responsive to the appeals of the teacher and its ambition is easily fired by the small reward offered, it will

never be learned. Early impressions are the most lasting and, it is believed, fix a man's destiny. Experience teaches us the importance and magnitude of any work that touches child-life at its impressible period. None other than Voltaire said that if he could control the first five years of child-life he could shape his destiny. While this is not absolutely true in religious matters, it bids us hasten to these young hearts with the truth. I remember to have heard of a man, who, when building a brick house, went where the soft new made brick were laid out to dry with his handsome little boy. As he walked along where the brick were lying, he gently lifted him up and held him so that his little feet left their impress on the soft brick. When the house was in process of construction, he directed the workingmen to put that brick in the front wall of the building. The child grew to manhood and wandered away and the old father passed to his reward. After a time the son came back to this old ancestral home. The vines and the shrubbery had grown over the wall. As he went in and out of this stately mansion and looked about him upon the lordly acres that surrounded it, it brought back that noble father, so tender, so loving, so true; he could almost see the outlines of that manly face and how it brought back to him his tender solicitude as he gave his commands and warnings. He pulls away the vines and there is the boy's footprint as plain as of yore. We must get there quickly and impress these answers of our beloved Catechism on the first wall of the young heart before the evil days come nigh, that as he travels and sees how nature has been garnished by an unseen hand for him he may brush away the vanishing things of time and find that imperial truth on his heart, the chief end of man is to glorify God and enjoy Him forever.

THE SPIRIT OF PROGRESS IN THE WESTMINSTER SYMBOLS.

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"The dead hand of the Westminster Assembly has been stretched so far, that it has become the grave of its adherents," declares a recent popular writer. It is also said, that these creeds are narrow and antiquated. To cling to them is to fetter the progress of the nineteenth with the shackles of the seventeenth century.

The charge is that the symbols are behind the age. Now, is this true? Let us inquire what is the system of doctrine contained in the Westminster standards. The progress in theology has been likened to that in astronomy. There have been four great theories in theology: The Papal, which rests on its general prevalence and numerous theories; this is the old idea of the universe resting on thin air. The next is that of Zwingle, who thought the Word of God was the center about which all else revolved. This corresponds to the Ptolemaic idea of the world center. Luther, on the contrary, thought that justification by faith alone in Jesus Christ was the real center, about which man and all his concerns revolved, after the fashion of Copernicus who placed the sun at the center. "Calvin, whilst perceiving these truths with Laplace, and the moderns beheld not only the rational man revolving around the mediatorial Sun of Righteousness as his true center but also that man and his central sun revolved around a still profounder center, even the eternal purpose of God fixed in the counsels of eternity."

This is the system which is in singular accord with the Word of God and is the logical development and elucidation of all the great facts of revelation. So that the truth of the eternal purpose of God is not so much a doctrine of Calvinism, one

distinct truth in a system of truth, as it is a mode of conceiving and setting forth all the doctrines which make up revealed theology.

This system represents the progress of all systems of theology as, in its sublime majesty, it is the last and crowning development of them all. It is not so much the work of man as it is the Word of God. Paul begat Augustine, Augustine begat Calvin, and Calvin elaborated the progressive ideas of the Westminster Confession of Faith. It is the Pauline theology and we claim that this system has all the progress of the Word of God, of which it is the compact, systematic interpretation. As we proceed it will be seen whether the spirit of progress pervades this system, and what influence it has exerted on the progress of the world.

I.—*In Education.* The mind is the secret of progress. What touches the mind moves the world. These teachings of the Bible have thrilled the intellect as no system ever did. They came just after the emancipation of the human mind through the throes of the great Reformation. They came to supply that which the revolution lacked, viz: A positive education for the individual soul. Their mission was to combat the hideous error that ignorance is the mother of devotion. Their aim was to spring the arch and lift the dome of a system of letters, laws, and liberties in the gaze of an awakened world. When these ideas entered the minds of men, they started as if from a sleep. Their learning and literature were amazing, rivalling that of the Elizabethan age of secular literature. To prove this we need only mention the names of the men whose pens have left a halo of glory about the brow of the age in which they lived. Calvin and Saurin, the Erskines, Guthrie and Rutherford, Scott, Henry and Toplady and Chalmers, with the great names of the non-conformist divines, John Howe, Robert Hall and John Owen, Bunyan, Charnock, Baxter, and Butler in the old, with Jonathan Edwards in the new world. Education was no longer the property of the feudal class or privileged priesthood, but the common heritage of every individual soul created in the image of the sovereign God. Hence they felt that public education was a necessity, especially to fit men for their part in a popular

government with free institutions. Martin Luther had overthrown despotism in the church. John Calvin's views of the Bible were destined to overthrow it in the state by fitting every citizen for free representative government. These ideas naturally suggested public schools in Holland and Scotland. The eldest brother of William of Nassau wrote: "You must urge on the States General, the establishment of Free Schools." To Scotland is entitled the credit of having first founded schools for primary instruction to be supported at public expense. These views found their way to Holland and Scotland from Geneva. We cannot resist the conclusion, therefore, that John Calvin is the founder of the free school—the greatest necessity and at the same time the most progressive of all the progressive features of a popular government. How different from the influences of another system, represented by Sir William Berkeley, a prelatist, who wrote in 1661: "I thank God there are no free schools or printing, and I hope we shall not have these hundred years, for learning has brought disobedience, and sects and heresies and printing has divulged them." But they had no idea of a Godless training. They had not forgotten the fruits of Godless culture in Athens and France. Therefore the church took education in hand, realizing its necessity and power. This she has ever done. The church is historically the mother of the school. This is true even in heathen systems. Confucianism in China is a system of education as well as religion. The Vedas of India have not only saturated the philosophic mind of the Hindoo with religion, but have trained his intellect as well. The priests' lips in Egypt kept not only the knowledge of religion but of science, architecture and government also. The great text-book for the youth in the Mohammedan world is the Koran. Therefore the fathers established the school hard by the church door, in the forests of this new land. Every minister was a teacher and every home a seminary. The foundations of the first schools in the Western Hemisphere were laid by the holders of these views. Hampden-Sidney east of the mountains, Liberty Hall in the valley, the Log College in New Jersey, Yale and Harvard in New England. Their sires had founded them across the seas in the great schools in France, Franeker, and

Utrecht in Holland, with Saint Andrews, Glasgow and Aberdeen in Scotland, in addition to private schools in every province. Now that the capstone has been placed on their work, these schools in our own land have grown into the great universities and are the exponents of the broadest culture as well as the most enlightened scholarship of the time. But they were established by these views. The fact has been referred to that every home was a theological seminary, in which that monumental text-book which has done so much for character building and Godly training—the Shorter Catechism—was used.

Their splendid efforts in behalf of female education have not been alluded to. But in all these efforts for progress, the followers of John Calvin were pioneers. The names of their great teachers and educators thrill us like those of the immortals. The Alexanders, the Hodges, the Masons, the Rices, Breckenridge, Thornwell, McCosh and Dabney, from whose eye the light of day has flown forever, but in whose soul the light of truth shines undimmed and radiant with all its historic glory. The adherents of the Westminster Standards have been the leaders in the educational movements which have moulded the destiny of this continent. The names of Hegel, Compte, and Kant, Cato, Cicero or even Aristotle have never exerted an influence for Godless culture, exerted by these for Godly culture. To recite their achievements in the sphere of mental progress is to rehearse the amazing strides of the mind of man for two hundred and fifty years. Westminster has been the intellectual and spiritual Pharos of the western hemisphere.

II. But the next progressive idea that entered the mind of man along with this theology was that of *Civil Liberty*. Luther's idea of liberty had been applied to the church. That of Calvin was about to be applied to the State. Carlyle says that "a man's religion is the chief fact with regard to him." And that the spiritual will always body itself forth in the temporal. Never was this more finely illustrated than in the influence of these views on the struggle for the rights and liberties of man. God alone is sovereign. To God, man is directly responsible. In God's sight every individual is the peer of the proudest potentate that ever sat on a throne. Hence his right to liberty is an inaliena-

ble right. If his liberties are invaded or his rights trampled upon, "resistance to tyrants becomes obedience to God." For centuries men had been robbed of these rights. They had been groaning like the prisoner of whom Byron speaks:

"O Chillon! Thy castle is a holy place
And thy sad floor an altar,
For t'was trod
Until his very steps had left a trace,
Worn in thy cold pavement as if t'were a sod
By Bonivard.
Let none those marks efface
For they appeal from tyranny
To God."

But hitherto they had appealed in vain. Now, however, taught a new idea by the Word of God, they were about to inaugurate a new era by the establishment and maintenance of the principle of individual liberty. When they came to this land they did not wish to sever the ties that bound them to the mother-land. And it was only after their rights were denied them and they had applied to the parliament in vain for redress that they determined to turn their backs on its despotism forever. The foremost champions of the liberties of the people were Presbyterians. Mr. Bancroft writes that the "first voice publicly raised in America to dissolve all connection with Great Britain, came not from the Puritans of New England, not from the Dutch of New York nor from the planters of Virginia, but from the Scotch-Irish in North Carolina." Alexander Craighead inspired, Ephraim Brevard and John McNitt Alexander, graduates of Princeton, drafted the Mecklenburg Resolutions that sundered one county of North Carolina from the British Crown. They were both pupils of John Witherspoon, the only minister in the Continental Congress, a Presbyterian who fired the wavering heart of that body, compelled the signature of that immortal document and precipitated the Revolution, declaring, "Although my gray hairs must soon descend into the sepulchre, I would infinitely rather they should descend thither at the hands of the public executioner than to desert at this crisis the sacred cause of my country." Presbyterians at Abingdon, Va., January 20th, 1775, passed resolutions similar

to those contained in the Mecklenburg paper. The mother of Patrick Henry was a parishioner of Samuel Davies and we can readily see whence this son of Virginia derived his ideas of liberty. Among the commanders and in the rank and file of the army in that momentous struggle Presbyterians were conspicuous. Having achieved their independence they established a representative government with constitutional liberty modeled after their scriptural form of church government.

Hon. W. C. Preston of South Carolina says: "Certainly it was a remarkable and singular coincidence that the Constitution of the Presbyterian Church should bear such a close and striking resemblance to the political constitution of our country." The principles of the Westminster Confession were built into the constitution of the country. To these principles we owe the freedom and progress of our republican form of government. And we can but echo the sentiment of Ranke who declared that "John Calvin is the founder of the free states of North America." And Bancroft, when he says, "He that will not honor the memory and respect the influence of Calvin knows little of the origin of American liberty." These truths have been the very genius and inspiration of liberty everywhere. They saved France from Catherine de Medici and from the tyranny of the house of Guise. Animated by them the unconquerable heroes of the Netherlands raised their country to the rank of a great European power. England in the most splendid periods of her history owed her salvation to them. When she was under the iron heel of Wentworth and Laud, when Scotland was in chains, when all hope of liberty was gone, then it was that these principles came to the rescue, drove the tyrants from the throne and kindled the inextinguishable fire of liberty in the breast of the Anglo-Saxon race. The men who followed Conde and Coligny and William the Silent were inspired by these teachings to their heroic efforts "to break the yoke of unjust authority." That spirit in Cromwell's men "trampled down the Cavaliers like puppets and made the name of England terrible by land and sea." This vital principle of liberty lies at the basis of every progressive republican government in the world today and these teachings brought it to light, and are perpetuating it.

III. The next great idea that took hold of the adherents of this system and which they ushered into the world is that of *Religious Liberty*. In this the Westminster divines stood head and shoulders above their generation. They had just emerged from that long dark night whose hours were counted by centuries. The martyr churches and witnesses had preceded them. The iron had entered their own souls as those of their fathers. They had at last come to see that man is responsible to God alone for his beliefs. In the presence of that sovereign God, he lost his fear of man. "Confronted with the infinite and eternal, he had learned calmly to ignore councils, kings and popes."

He held that God alone is Lord of the conscience. Claiming these rights for himself, he was prepared to accord them to others. While after-dinner speakers are wont to refer to the persecuting Puritans, who kept the Indians under fire and the witches over it. And while there was a law in New England infringing the rights of conscience, there was no such law among Presbyterians. On the contrary, they were laboring under the burden of religious disabilities, forced upon them by the establishment in Virginia. In the struggle for freedom of religion the Presbytery of Hanover took the lead. James Madison and Caleb Wallace, authors of the petitions of this presbytery, were both pupils of Princeton. Thousands of Presbyterians, by petition, from Augusta county, Virginia, upheld the hands of John Blair Smith before the bar of the Assembly of Virginia. They blazed the path for Thomas Jefferson, who followed with the statute of Virginia for religious freedom, which afterwards became the law of the land. In all these documents the very words and phrases of the Scotch Covenants and Westminster Assembly are found. And to these symbols is due the credit of the establishment of this, the most progressive of all the progressive principles that have ever advanced the welfare of mankind—"That God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men." The Southern Presbyterian Church reached the highwater mark of religious progress when, under the lead of the great Thornwell, she accepted the view of the intense spirituality of the Church and declared for the absolute divorce of Church and

State. A wonderful Providence had fitted them to be its champions. Had not their ancestors, after the revocation of the Edict of Nantes, for this sacred right, turned their faces from their land, their people and their homes forever? Going out, not like Æneas leaving Troy, but like Abraham of old, who went out, "not knowing whither he went." For it, Holland's heroes were made ready, as they stood upon their dykes and cried to the tyrant: "If this persecution is not stopped, if we cannot live in this country, we will cut the dykes and bring again the sea over us all, and conquerors and conquered go together to the bar of God to plead our cause." For it they were being prepared as they stood starving on the walls of Derry, in Ireland, and in tears and blood, as they upheld Christ's crown and covenant in Scotland. And the world owes their standards an undying debt for this, the most advanced idea that was ever conceived in the brain of man. The Presbyterian Church should be liberal and tolerant. And this is her glory. Under her broad banner there is no room for the owls and bats of narrowness and bigotry. She has not now, and never has had, any "blue laws" save in the fertile imagination of a contemporary writer. She stands first, last and all the time for "religious liberty," the spring of soul freedom and all religious progress.

IV. But the crowning claim of these symbols on the gratitude of mankind rests not on their achievements in education, as brilliant as they have been, nor on the noble stand for civil and religious liberty, as great boons as these have been to the world's uplifting; but it does rest on the fact that these symbols are the exponents of the *Greatest and most Progressive System of Theology* that the world has ever seen. "A careful study," said a great teacher, "of the different creeds, leaves the impression that this is the greatest of them all." It is due to the theological circumstances of the times, as well as to the grandeur of the conception itself. To think of the laws of heaven and earth, with the events of all time and eternity, unfolding according to an eternal decree, not blind, but animated by the intelligence of the living God. Much is due also to the circumstance that it is not a series of essays on theology loosely put together, but it is a closely-knit

organic system, with all the parts represented and in due proportion. More, however, is to be attributed to the fact that they were forged at white heat in a time of fiery conflict, when the greatest movements that ever possessed the souls of men were inaugurated. It was also a period of prodigious scholarship. This Confession is the work of the ablest men of the day, who had studied the subject and work in every detail. In that august body were Twisse, Nye and Goodwin, with Selden, Pym, Lightfoot and the great Archbishop Usher, not to speak of those scholarly representatives from Scotland—Alexander Henderson, Rutherford, Robert Baillie and George Gillespie—all of whom were men of imperial ability. And these are only a few of the names of the mighty dead. Both Baxter and Milton, the last of whom was not favorable to the Assembly, testify to the extraordinary ability of that body. It was the golden age of theology, as the Elizabethan was the golden age of literature. They were the heirs of the learning of the great doctors of theology in patristic, scholastic and Biblical lore for sixteen centuries. The volumes of these giants, from Augustine and Calvin, to the nonconformist divines of the seventeenth century, are not only monuments of incomparable scholarship, but the treasure house of truth to this day. They do not belong, therefore, to the childhood of the church, but to the period of the maturity of her powers. They embody the results of the most searching criticism, the ripest study and the profoundest thought of sixteen hundred years—a comprehensive, logical and Scriptural system. It is not strange, then, that there is progress in such a system, or that it has kept pace with the progress of the day, or that it is now the foremost system of theology known to man—surviving the vicissitudes of time, embalmed in the affections, as it has been bathed in the blood of the people—the greatest living exponent of the sovereignty of God, the helplessness of man and salvation by the blood of Jesus Christ. An elaborate system but Scriptural, so much so that it is patronized and admired by all. A prominent divine of the Methodist Church has declared that it is "the ablest, the clearest and the most comprehensive system of doctrine ever framed—a compact embodiment of nearly all the precious truths of the Gospel."

No critical research can relegate it to obscurity. These truths can never fade away from the vision of the age until God's truth becomes obsolete. After a most persistent effort at revision by some in the Northern Church, they came forth without so much as the smell of fire on them. They are positive and severe, but in the Bible we behold both the severity and the goodness of God. They are not to be toned down, because the truth cannot be toned down. As Spurgeon vigorously puts it, "When a man makes the Gospel small by degrees and miserably less we cry out, 'Get you gone.' As for me, I believe in the colossal; a need as deep as hell and a grace as high as heaven. I believe in an infinite God and an infinite atonement; in an infinite love and mercy; in an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ." We cannot get rid of the positive truth of this Word of God. Like the figure of Minerva in the shield of Achilles, if we attempt to tear it out we wrench the truth from its fastenings. To eliminate the Pauline element from these standards is not only to obliterate the truth, but to blot out the inspiration of the grandest efforts ever made for the regeneration of mankind. For this truth has been the mightiest influence ever projected into the sphere of human activity. Men may speak of the brotherhood of man and the fatherhood of God, but that would have never sent David Livingstone to the malarial belt of Africa or John G. Paton to the cannibals of the South Pacific. No, no. Only the truths that gather around Sinai and Calvary can do that—sin, ruin, man's redemption, heaven and hell. Only such a system can survive the shock of infidelity. Henry B. Smith was right when he said that, "One thing is certain, infidel science will rout everything except thorough-going Christian orthodoxy. The fight will be between a stiff, thorough-going orthodoxy and a stiff, thorough-going infidelity. It will be Augustine or Compte, Athanasius or Hegel, Luther or Schopenhauer, John Stuart Mill or John Calvin." Every invertebrate system of theology will be ground to powder between the icebergs of infidelity. The only hope is in the old virile system, of which Froude speaks when he says, "After all else has failed, after patriotism has covered

its face and human courage has broken down; when intellect has yielded with a smile or a sigh, when sentiment and emotion have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there was any difference between lies and the truth, this slavish form of belief called Calvinism has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation." Let us then stand for the old truths. Preach a full-orbed Gospel; never strike the old blue banner that has floated over the church of our fathers. In conclusion, we have shown that this Word of God is not bound up in an antiquated and obsolete form of words, but that it has been the inspiration of the progress of all the centuries. I feel like taking off my hat in the presence of this magnificent body of fundamental truth that has led the van for two hundred and fifty years in educational progress, in the struggles for rights and liberty, in preserving the Word of God pure and entire amid all the corruptions of man.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should *earnestly* contend for the faith which was once delivered to the saints." "Thus, saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

SOME CHARACTERISTICS OF CALVINISM.

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I wish to say something today of Calvinism and of the Presbyterian Church as its chief exponent, the part it has played in history, the effect its doctrines have had upon character and the impress this character has made upon history.

The name Presbyterian refers to a form of church government. It comes from the name given to the men who administer its affairs, who in the original tongue were called "Presbuteroi," meaning "elders," "men of age." The government of the Presbyterian Church is representative. These representatives are chosen by the people and administer its affairs. It is sometimes called "Ecclesiastical Republicanism," as distinguished from "Ecclesiastical Democracy." The distinction between the pure republic and the pure democracy is, that in one case the laws are made by the people assembled en masse, as in the case of the republics of ancient Greece, and as represented today in certain independent churches, and in the other its laws are made by representatives chosen by the people, as seen today in our various state legislatures and in the national congress.

Representative government, of which the Presbyterian Church is an example, has a very ancient origin. It is older than Calvin, older than Augustine, older than Paul. It was in existence when Moses went back to Egypt from the land of Midian. God's commission to him at that time was, "Go and gather the elders of Israel together and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac and of Jacob appeared unto me," Exodus iii, 16. And when Moses and Aaron return into the land of Egypt it is said: "And Moses and Aaron went and gathered together all the elders of

the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses and did signs in the sight of the people." Someone has quaintly remarked that "Moses and Aaron went down into Egypt to attend Presbytery." The form of government prevailing among the children of Israel at that time was representative. We do not know how long this had hitherto existed, but from this time forth the people were familiarized with representative government. It was a feature of the life of God's people. When the synagogue sprang into existence the same kind of government became a marked feature of that, and when the time came to give outward form to the Christian Church it took the synagogue as its model. This perhaps accounts for the fact that neither Christ nor His apostles give us a description of the form of government to prevail in the future church. The form to be followed was furnished by the synagogue and this was representative in character. While any statement as to the *form* of government is omitted, the Apostle Paul in his letters to Timothy and Titus gives us very careful descriptions of the Elders and Deacons, the officers who are to bear rule, and serve, in God's house.

When society began to take upon itself outward form, in the aggregation of individuals outside the family, government in some instances became representative and from that day to this the world has been made more or less familiar with this form of government in the Jewish church on the one hand and in the Presbyterian on the other.

Representative government will perhaps outlast all others, and the Church will continue throughout eternity a theocracy administered by the representatives of the people. Dr. Gray, of Chicago, in a recent article, said, "When John looked from the cliffs of Patmos into the golden city he did not see a prudential committee or a bunch of mitered abbots, big or little, from an acolyte to a pope, nor anything of that kind or variety, but he saw four and twenty elders in the exercise of their spiritual functions. There were a hundred and forty thousand there already. Not a pope, as such, not a prudential committeeman, as such, in all the heavenly country, but the elders were there." So if the good brethren of other denominations wake up on the

other side and find themselves in a Presbyterian church, it is only where they should have been while on earth.

Our Federal government took Presbyterianism as the model for its form of government. Perhaps the influence of those Presbyterian elders who made the Mecklenburg Declaration at Charlotte, in North Carolina, and the presence in the Continental Congress of Rev. John Witherspoon, the only minister in that body and the only minister who signed that declaration, helped that body in its search for a model government to adopt that form prevailing in the Presbyterian Church. So far as we can see they made no mistake, but, on the contrary, have set the example after which other nations, in changing their form of government to that by the people, have seen fit to model theirs.

ITS UNIVERSALITY.

The universality of the Presbyterian church is seen in the fact that it does not have its habitat in a single race. Like man it seems divinely ordained to flourish in any land. Among the Teutonic races of Europe it has upwards of eighteen million adherents. Among the Anglo-Saxon races it has upwards of ten million adherents, and in this country destined, as some have supposed, to become the home of the Anglo-Saxon, it stands numerically third among the churches in respect to membership. The success of Calvin and others in France and Italy, as seen in the noble and once numerous army of the Huguenots of France and the Waldenses of Italy, have vindicated its attractiveness for the Latin races of Europe. In mission lands the Presbyterian church has demonstrated its adaptedness to the peoples of those lands, no matter who they are. Other denominations hold their ecumenical councils, but can make them ecumenical only by calling for representatives from missions, prosecuted during the present century or the closing decades of the last century. The Presbyterian church, in its ecumenical councils, calls its representatives not from the mission folds only, but from the great historical churches in those lands, many of which are themselves prosecuting successful missions.

ITS ATTRACTIVENESS.

The Presbyterian church, in its doctrines and polity, has proved attractive to all classes of men. This has been its glory. Kings and peasants, philosophers and poets, statesmen and soldiers, have been attracted to it and have been found enrolled under its banner. It has brushed aside the external circumstances that qualify men to each other, as their calling in life, their wealth, their social standing, and recognizing in every man a soul for whom Christ died, it has conceived its mission to be to man as a human being, and the hearts of its people have ever beat in broadest sympathy with the human race.

IT MAKES STRONG CHARACTERS.

Belief in its doctrines has made strong characters. James Anthony Froude, who was not a Presbyterian, says that in those dark days when an incredible creed in the hands of the Roman Catholic church was being forced upon the countries of Western Europe and it had added to this a fresh article entitling her to hang and burn all who differed from her, the Calvinists of those lands with Bible in hand, appealed to the God of battles. They believed in God and with the thought that He had so determined these things, their burden grew lighter. They attracted to their ranks every man in Western Europe who hated a lie. They were crushed down but rose again. They were splintered and torn, but no power could bend or melt them. They had many faults. Let him that is without sin cast the first stone at them. They abhorred as no body of men ever abhorred, all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it. Then the historian adds, "Whatever exists at this moment in England and Scotland of conscientious fear of doing evil, is the remnant of the convictions which were branded by the Calvinists into the hearts of the people."

It is recorded of Washington that in the darkest hour of the Revolution he said of the people of the Valley of Virginia, "If all things else fail I will go to West Augusta and rally a band of patriots, and with them meet the enemy at the Blue Ridge and there establish the boundary of a free empire in the West."

Its people have always been believers in the eternal principles of right and so strong have been their convictions that all else has been sacrificed rather than abandon them. No nobler spectacle adorns the pages of history than that of the two thousand Presbyterian ministers in England who on August 24th, 1662, gave up their livings and their homes rather than sacrifice the noble principles for which they had struggled and which they believed God-given. France has the pages of her history stained with the blood of seventy thousand martyrs. From her shores half a million of exiles went forth animated by the same spirit. The plains of Holland drank the blood of a hundred thousand more, and for these reasons among all other churches the Presbyterian deserves the name of *The Martyr Church.*

The individual who believes in the absolute sovereignty of God is not apt to fear man as such. This has been true of the Calvinist. He has feared God, but he has never feared man. He is the most law-abiding of citizens. He is law-abiding not because he fears man, but because he fears God. Authority according to his belief is not in man but is from God. He therefore recognizes the ruler as the representative of God and respects and honors him as such. He recognizes the rights of man to be from God, who has delegated these rights to him. For this reason he has insisted not only on the enjoyment of those God-given rights himself, but that others too should live in the enjoyment of theirs.

It was Cromwell's Calvinism that led him to send word to the Duke of Savoy who was persecuting the Waldenses at the instigation of the Pope of Rome, that he must stop this persecution, and he did so. And if the present premier of Great Britain were a Calvinist instead of what he is, the unspeakable Turk would ere this have stopped the awful massacre of the Armenian Christians or we would have heard the thunder of British cannon on the Bosphorus.

The principle of religious liberty is God-given. The Duke of Savoy and the Pope of Rome were trampling this under foot and must stop it.

Some one has said that only a little while since the Presbyterians of Ulster threw down the gauge of battle to the British

Empire and began to drill for the fight and Mr. Gladstone knew better than to crowd them. Within the past few months the little colony of the Boers of the Transvaal in South Africa was invaded and its independence threatened. It was then that those sturdy burghers, the descendants of the Huguenots of France and the Beggars of Holland, rose up and animated with the inspirations of a righteous cause met the freebooters on the field of battle and placed their leader and the sprigs of royalty who followed him, behind prison bars and compelled England to bring them to trial and send into disgrace their allies elsewhere. The premier of Great Britain remembered Majuba Hill of old and knew that to arouse these people would be to begin a bloody contest that might shake the British Empire to its center. The present indication is that Lord Salisbury and his young Colonial Secretary are about to consummate the series of blunders which have characterized their term of office, by the colossal blunder of an attempted invasion of the Transvaal, and the subjugation of a people who deserve the sympathy of the civilized world as they have won its admiration.

The trust of the Calvinist in God has encouraged him to face the most gigantic of foes. In the sixteenth century little Holland undertook a war with Spain. The Calvinists of that land at that time numbered only about one-tenth of the population. They belonged principally to the middle and lower classes of the people. But they were strong in faith and the consciousness of the righteousness of their cause. They only demanded liberty of conscience. If this were granted they were ready to submit to the most onerous exactions in other directions. Their appeal was denied and for eighty years a war was waged in that land, and these people were subjected to horrors such as only Spanish soldiers led by an Alva or a Weyler could inflict. But through all these awful years of battle and suffering these men and women were supported by their faith in God and at last in the peace of Westphalia they secured for themselves and others those rights of religious liberty, which were dearer to them than the bodily comforts they gave up and which richly compensated them for the terrible sufferings of that war.

HAS PROMOTED A VIGOROUS MORAL LIFE.

Calvinism has always promoted a vigorous moral life. It has done this despite the opinions of Arminians and Pelagians and other opponents. The charge was made by these that a belief that made man the chosen of God from all eternity would certainly foster indifference and carelessness about the great duties that pertain to salvation, and even produce an open abandonment to sin, as the subject of such a belief would reason as to the unnecessary practice of virtue by him who by an unchanging decree was made the heir of heaven. These charged that the beliefs of the Calvinists are fatal to morality. Aside from the fact that the charges made against the system cannot be maintained, the practical effect of a belief is the real test of its soundness and nobility. As Mr. Froude says, when speaking of the doctrines of the Calvinists, figs do not grow on thistles nor grapes on bramble bushes. The tree is known by its fruit. Where we find a heroic life appearing as the uniform fruit of a particular mode of opinion it is childish to argue in the face of that fact that the results should have been different.

As to the doctrines which it is charged as denying, is it not singular, if these charges are true, that wherever this form of belief has established itself, the very first symptom of its operation has been to obliterate the distinction between sins and crimes, and to make the moral law the rule of life for States as well as persons? If what its opposers claim of it is true, why has this creed been able to inspire and sustain the bravest efforts ever made to break the yoke of unjust authority? It is amazing to see what a creed loaded down as we are assured with those things that curb effort and foster immorality, has done. Again, our author tells us, "When all else had failed, when human courage had broken down, when patriotism had covered its face, when intellect had yielded, content to philosophize in the closet and abroad to worship with the vulgar, when emotion and sentiment and tender, imaginative piety had become the handmaids of superstition, and had dreamt themselves into forgetfulness that there is any difference between lies and truth, that that slavish form of belief called Calvinism, in one or another of its

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many forms, has ever borne an inflexible front to illusion and mendacity, and has preferred to be ground to powder like flint than bend before violence or melt under enervating temptation."

The Calvinist has accepted, in their entirety, those two great doctrines of God's sovereignty and man's free agency. He believes both. He is loyal to God's Word, which teaches both. He confesses his own inability to bring about their reconciliation, but he neither denies one at the expense of the other, nor reflects upon the character of God in the attempt to effect a reconciliation. He accepts both as true, and leaves the reconciliation with God.

The history of the Presbyterian Church has proved that belief in the sovereignty of God and the absolute dependence of man upon Divine grace, have not only not been harmful in their effects, but, on the contrary, have been productive of the noblest moral life. I need only to point to the Puritans of England, the Beggars of Holland, the Waldenses of Italy, the Huguenots of France and the Covenanters of Scotland, to show what kind of fruit grows upon this tree.

IT HAS BEEN ACTIVE.

This moral life has always been marked by a vigorous activity and energy. As some one has remarked, it seeks to bring everything into obedience to the law of God. It has sought to make everything subservient to His glory. In doing this it has cultivated those virtues which have proved of the greatest value to the family, to society and to the State. It has cultivated love for home, temperance, cleanliness, neatness, order, obedience to constituted authority, chastity and economy. The result has been that wherever the Presbyterian Church has flourished, it has formed the people into a class of solid, industrious citizens, which has proved the mainstay of Church and State. It has sought to train the mind and heart. The schoolhouse and the church have always been the attendants of its civilization. A church whose women could carry in their aprons the sand out of which their husbands and brothers and sons and sweethearts made mortar with which to build churches and

schoolhouses, has had, and will have, its part to play in the land where it finds its home.

ITS PROMINENCE.

It looks as if it had a very prominent and important part to play in the affairs of this land. The Presidents of this country have been largely of Presbyterian stock. During a recent Presidential campaign every one of the candidates of the Republican, Democratic and Prohibition parties were members of this church. The Cabinet of a recent President was declared to be only a session of Presbyterian elders. The minister whose sermons are most widely read today is a Presbyterian minister. The literary writer whose productions in the arena of the lighter literature are most widely and justly popular is a Presbyterian pastor. And when those great reform movements in our cities were to be carried forward, which have done so much to purify the atmosphere of those cities, and elevate the moral tone of public life, who were the leaders? In every instance, in New York, Chicago, Cleveland, San Francisco, New Orleans and other cities the leaders were Presbyterian ministers. In these movements, our own Southern Presbyterian Church was not without representation, as the overthrow of that giant iniquity, the Louisiana State Lottery, was mainly due to Rev. Dr. Palmer, of New Orleans.

I do not believe that this has simply happened to be so, but in the principles inculcated by the doctrines taught, these men have shown that a distinction exists between sins and crimes, and making this distinction, and showing it to others, they have shown the men who have fostered and palliated these things which were wrong to be unworthy of their positions, unrepresentative of God, and hence deserving to be deprived of the authority they unworthily used, and to be superseded by better men.

DOCTRINES IMPORTANT.

People are not unaffected by the doctrines they believe. They are most profoundly affected by these things. Religious beliefs take hold of the profoundest parts of a man's being. I believe these things determine more than anything else what a

man shall be in this world. I do not believe a man is a Presbyterian and a Calvinist simply because he happens to be a Scotchman or a Huguenot. I believe the same beliefs will take hold of any other man and mold him into the same form of life. I believe this belief will take hold of the humblest individual in this place and impressing itself upon him, will lead him to a more exalted view of himself and of God, and when a man learns to think of himself as the subject of the thought of God in eternity and of God as the only sovereign ruler of the Universe, he has a nobler conception of himself, and his conception of God has reached its highest form. When we exalt God, man rises in the scale of being.

THE SOVEREIGNTY OF GOD.

The root principle of Calvinism is its belief in the absolute sovereignty of God. When I speak of Calvinism I do not mean to have you infer that Calvin was the author of these doctrines. He simply formulated them in his Institutes, first written and dedicated to Francis I, king of France, but they are older than Calvin, older than Augustine. Paul first formulated them in his Epistles. When Peter too on the day of Pentecost said to that Jewish audience, speaking of the crucifixion of Christ, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain," he declared the sovereignty of God and the free-agency of man. And when Paul wrote the eighth chapter of Romans, and in the sixth chapter stated that it was not of him that willeth nor of him that runneth, but of God that showeth mercy, he was teaching the root principles of Calvinism—the absolute sovereignty of God. The monotheistic is the highest and truest conception of God. That of his absolute sovereignty the most honoring. From this idea has sprung the distinction between what is man's and what is God's; belief in the sole authority of the Holy Scriptures; belief in the all-sufficiency of Christ's atonement; belief in the subordination of everything to God; the dependency of man, the ultimate triumph of God's rule in the world, and the onward sweep of His power, bringing all

things willing or unwilling to the unqualified recognition of the divine glory.

The effect of such a belief is to make everything from God either actively or permissively. Not a sparrow falls to the ground without His notice. The hairs of one's head are all numbered by Him. Thus everything becomes the will of God. The Calvinist accepted his own sufferings with resignation because they came from his Father. It makes the burden lighter when one feels that it is His hand that places it upon the shoulders. He stands with a firm footing upon the statement which the great Apostle utters with so much confidence: "And we know that all things work together for good to them that love God, to them that are called according to His purpose." Sometimes we quote the first part of this text and let the other go. When we do so we leave out the better portion of the statement. As the sufferer stands here in this world and realizes that in eternity God thought of him and marked out his pathway here, think you not that the grasp of that thought will not elevate and strengthen him?

NO PLACE FOR CHANCE.

This belief in the sovereignty of God obliterates all chance. It makes everything the mighty working of sovereign will. History is only the unfolding of the divine plan. One learns too to view with calmness the triumphs of iniquity. He knows they are only transitory. He knows that the triumph of wicked men is only for a little while. At them his sovereign laughs. He has them in derision. Then the time will come when He will break them with a rod of iron and dash them in pieces like a potter's vessel. This belief enlarges a man's interest in affairs. It widens his sympathies. It is because His sovereign is interested in everything, that everything interests him.

INCULCATES LIBERALITY.

We are not surprised then to learn that one-fourth of the great mission work of the world is carried on by this church, and it has been said of it that those great interdenominational

enterprises as represented in the American Bible and Tract societies, could today be carried on by this church so large already are the contributions made by its members to their support.

THE LATENT FORCES.

We believe too that this church has in it latent forces which at some period will be called into action. It has had these latent forces in the past when some exigency arose demanding new powers. These were forthcoming and worked with mighty energy. It fought and won the great battle for religious freedom. Ranke, the historian, say that John Calvin might be considered the founder of the free States of North America. It was his doctrine that shaped the men who left home and country to preserve their freedom in the wilds of North America.

Again and again has it been compelled to battle with the State, and when official power was enlisted to deprive the people of God-given rights it rose against this absolutism and power and won the day. In this day when the forms of radicalism and socialism are appearing above the horizon, ominous and portentous threatening to destroy those institutions that secure to us religious, political and civil liberty, it may be that Calvinism is to be the force to appear in the future as in the past to save these God-given rights.

When too humanitarianism has swept in to hide from man the great verities that lie at the basis of even this, and thus to resolve all human effort into sentimentalism and make man forgetful of other and higher things, it may be that Calvinism will appear again to tear aside the mask and reveal to man the truth.

ITS PRESENT WORK.

It may be that a work lies before it in another direction. This is an age when men walk with uncertain step. The effort is now being put forth to discover some different way of accounting for the existence of things than that taught in the Word of God. It is proposed, it has been said, to eliminate the supernatural, to account for things by processes of evolution rather than by

immediate acts of creation, to deny that Christianity is the only true religion, to claim for it only that it is the highest and best of all religions, that Revelation is not something absolutely supernatural, but some that has passed through the hearts of the best of mankind and been deposited in the Bible: that the Bible is not the Word of God but contains the Word of God.

We stand too in the presence of two significant facts at this time. The effort lies in one direction to deny the incarnation of God. From this the human heart revolts, and seeks to fill the void thus created by deification of man. The other is the denial of the supernatural. This has been followed by a tendency more or less widespread to resort to shrines, to witches, and to the various forms of spiritualism. Men are proposing to purify the Bible and take from it those things which are displeasing to the sentimental. Here lies a field for the Calvinist. Instead of trimming God's Word to meet the demands of the world's unbelief, something must be found to assert those truths and stand for their vindication on the ground of faith.

The Church must take its stand for the supernatural, for the atonement of Christ, and for the integrity and authority of the Holy Scriptures. The first battle for the integrity of the Scriptures has been fought and won. Other battles are to be fought, and the horizon is lurid with the promise of coming conflict. In that day I feel sure the Presbyterian church will not be wanting.

ITS LIBERALITY TOWARD OTHER CHURCHES.

There is no church today more liberal toward its sister denominations. It freely opens its pulpits to the ministers of other denominations. To its communion table it invites all who are true to the churches of which they may be members; and receives by letter those who have professed their faith in other folds. To all others it extends the hand of friendship and Christian love, and freely gives of its means to establish their work.

In view of these things, my dear brethren, we have laid upon us a responsibility made all the greater because of the history of our Church which lies behind us. Let us come up in

purity of life, in our fear of God, and in our love to our fellow-man to the measure God has laid upon us. Let us keep God in the right place in our hearts. Let us keep ourselves in the right place. Let us accept God's Word in all its fullness as the authoritative rule of our lives. Let us honor Christ as our Saviour, and seek to reproduce in our lives His blessed life.

And now, brethren, these things which you have learned, and received, and heard, and seen exemplified in the lives of others, do, and the God of Peace shall be with you.